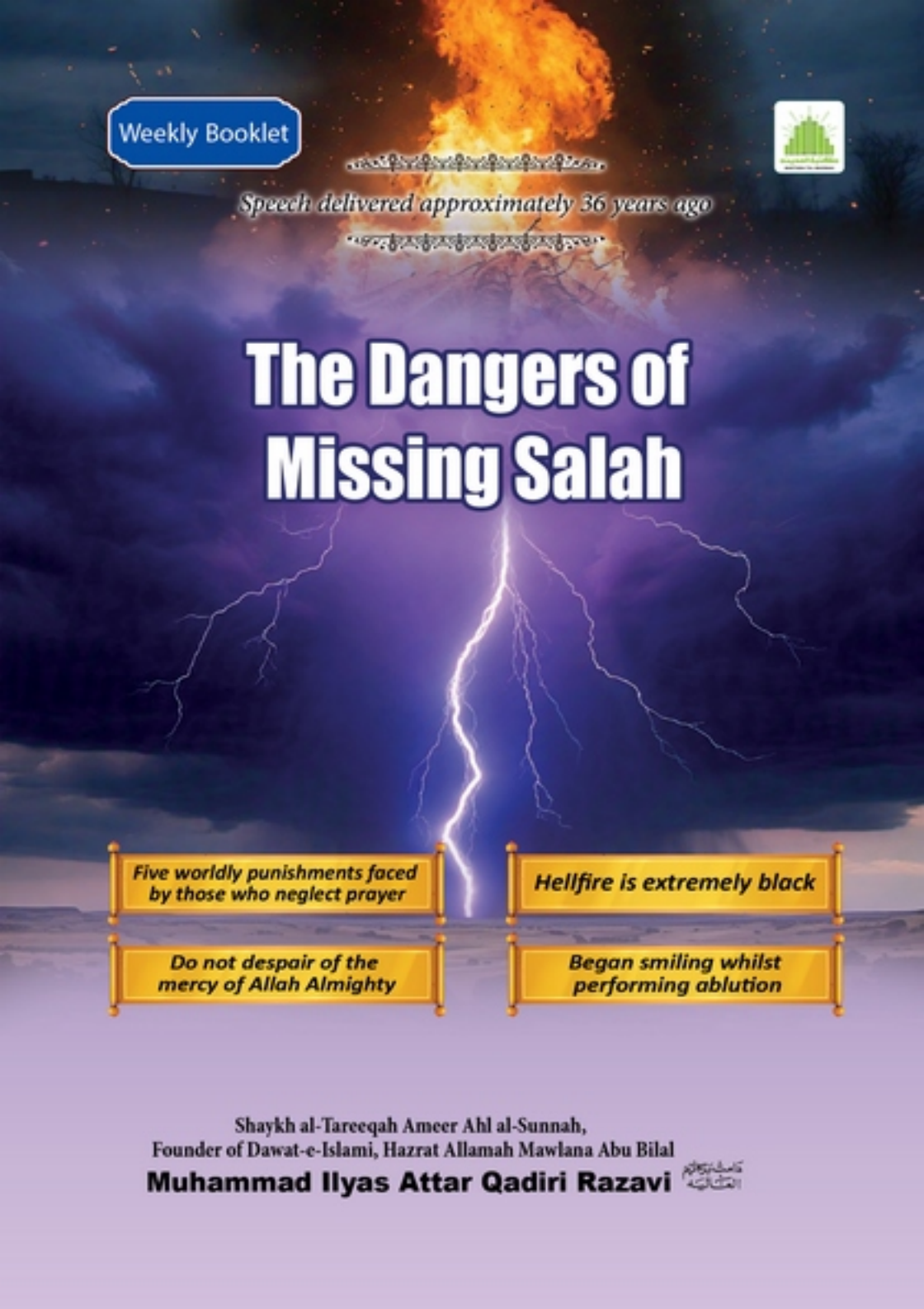
Weekly Booklet

*Speech delivered approximately 36 years ago*

# The Dangers of Missing Salah



*Five worldly punishments faced by those who neglect prayer*

*Hellfire is extremely black*

*Do not despair of the mercy of Allah Almighty*

*Began smiling whilst performing ablution*


Shaykh al-Tareeqah Ameer Ahl al-Sunnah,
Founder of Dawat-e-Islami, Hazrat Allamah Mawlana Abu Bilal
**Muhammad Ilyas Attar Qadiri Razavi** دامت برکاتہم العالیہ

بے نمازی کی سزائیں

# The Dangers of Missing Salah

This booklet was written in Urdu by Dawat-e-Islami's Islamic Research Centre. **Dawat-e-Islami's Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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# The Dangers of Missing Salah

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

## Dua for reading this book

Recite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study اِنْ شَآءَاللّٰه.

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَام

**O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable!** *(Al-Mustaṭraf, vol. 1, p. 40)*

**Note:**

Recite ṣalāt upon the Holy Prophet ﷺ once before and after.



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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

# The Dangers of Missing Salah

## Attar's prayer

O Allah! Whoever reads or listens to the booklet *The Dangers of Missing Salah*; make them steadfast in salah, and grant them and their parents forgiveness without accountability.

اٰمِيْن بِجَاہِ خَاتَمِ النَّبِيّٖن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

## Excellence of sending *ṣalāt* upon the Prophet

The third Caliph of Islam, ʿUmar b. al-Khaṭṭāb رَضِیَ اللّٰہُ عَنْہُ explained, "Indeed, dua is suspended between the earth and sky. Nothing from it rises until you recite ṣalāt upon your Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Salah is obligatory upon every Muslim male and female, providing they are at the age of maturity and mentally sound.

It is disbelief (*kufr*) to deny it being an obligation. Whoever

[1] Jāmiʿ al-Tirmidhī: hadith 486



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intentionally leaves a single salah is a severe transgressor and becomes eligible to be punished in Hellfire.

Salah is an obligation Allah has specifically emphasised in the Quran. At the same time, Quran and hadith also describe a host of penalties for those who abandon this esteemed act of worship.

## A valley of Hell for those who missed salah

اَلْحَمْدُ لِلّٰه Salah is a great blessing. Whoever offers it consistently is eligible for Paradise, whilst those who do not will be punished severely in Hell.

Allah declares:

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿۵۹﴾

*So the unworthy succeeded them who neglected the prayer and followed desires, so soon they will meet the terrifying valley of Ghayy (in Hell).*[1]

## A terrifying well

This verse mentions Ghayy (غَیّ).

Mufti Amjad ʿAlī al-Aʿẓamī رَحْمَةُ اللّٰهِ عَلَيْه comments:

> Ghayy is a valley in Hell, hottest and deepest of all. It

[1] Al-Quran, part 16, Maryam, verse 59; translation from Kanz al-ʿIrfān



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houses a well named Habhab. When Hellfire begins to subside, Allah opens this well, causing the Fire to blaze as intensely as before.

Allah announces: كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا ﴿۹۷﴾ - "*Whenever it will diminish, We shall increase for them the blazing fire.*"[1]

This well is for those who did not offer salah, fornicators, alcoholics, those who indulged in usury, and those who harmed their parents.[2]

## A worldly well

Time has come for us to truly fear Allah and quickly repent for our sins.

The above-mentioned narration carries a profound lesson for those who miss salah, fornicate, drink alcohol, take monetary interest, or hurt their parents. Imagine standing at the edge of a cavernously deep well in this world and gazing into its dark depths. Now, think about being confined inside. Could you endure such punishment? If not, and indeed you could not, how will you be able to bear the torment of this terrifying well in Hell?[3]

---

[1] Al-Quran, part 15, Banī Isrāʾīl, verse 97; translation from Kanz al-ʿIrfān
[2] Bahār-i-Sharīʿat, vol. 1, p. 434, part 3
[3] Faizān-i-Namāz, p. 422



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## Fleshless faces

The Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم proclaimed:

> Allah shall display His displeasure to ten kinds of people from my Umma on the Day of Judgement, and He shall issue an order for them to be taken to Hell. Their faces shall be fleshless bones.

"O Messenger of Allah!", it was asked, "Who will those people be?"

He explained:

> The aged adulterer, misguided leader, habitual alcoholic, he who disobeyed his parents, the talebearer, the false witness, he who did not offer zakat, he who dealt in interest, the oppressor, and he who abandoned salah.
>
> Although, he who abandoned salah shall be punished two-fold. He shall be raised on the Day of Judgement with his hands bound to his neck, whilst angels strike his face, back, and sides. Paradise shall say to him, "You are not for me, nor am I for you."
>
> Hell shall say, "You are mine and from those that will dwell within me, and I am yours. Come! Come close to me! I take oath by Allah that I will punish you severely!"
>
> The door of Hell shall then open for him, and he shall enter through it like a speedy arrow. Hammers shall rain down upon his brain. His place is in the lowest level



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of Hell, in the company of Firʿawn, Hāmān, and Qārūn.[1]

## A valley of serpents and scorpions

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم warned:

> In Hell is a valley named Lamlam, in which there are serpents. The thickness of each is like a camel's neck, whilst their length is the distance covered by a month's travel.
>
> In this valley, when these serpents bite the person who did not offer salah, their venom will run rampant in his body for seventy years. His flesh shall then melt, and his bones shall shatter. Every serpent in that valley shall consistently administer punishment to him.
>
> In Hell is a valley named Jubb al-Ḥuzn, in which there are scorpions. These are like black mules. Each has seventy stingers, each of which bear bulbs of venom.
>
> When they sting the person who did not offer salah, their venom shall circulate in his entire body, and he shall feel its heat for a thousand years. Their flesh shall then fall from their bones, pus shall flow from their private parts, and all in Hell shall send curses upon them.[2]

---

[1] Qurrat al-ʿUyūn maʿa al-Rawḍ al-Fāʾiq, p. 384
[2] Qurrat al-ʿUyūn maʿa al-Rawḍ al-Fāʾiq, p. 385



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## No light, proof, or salvation

The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

> Whoever safeguards his salah; it shall be light, proof and salvation for him on the Day of Judgement.
>
> Whoever does not preserve it; there shall be no light, proof, or salvation for him, and he shall be raised with Qārūn, Firʿawn, Hāmān, and Ubayy b. Khalaf.[1]

Explaining what it means to safeguard salah, Mufti Aḥmad Yār Khan رَحْمَةُ اللّٰهِ عَلَيْه writes:

> This entails one offering salah consistently, correctly, wholeheartedly, and sincerely. This is also what it means to establish salah, which has been repeatedly sanctioned by the Quran.
>
> اَقِيْمُوا الصَّلٰوةَ – "And establish the prayer."[2]

Discussing how salah will be light, proof, and salvation on the Day of Judgement, he writes:

> The Day of Judgement is also included in the definition of the grave, as dying is a form of judgement day.
>
> Salah will be light in the grave and upon the Ṣirāt.

[1] Musnad Imām Aḥmed: hadith 6587
[2] Al-Quran, part 1, al-Baqarah, verse 43; translation from Kanz al-ʿIrfān



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Wherever one prostrated will shine brightly. It will be proof of one being a believer and having cognizance of Allah. It is the means through which one is granted salvation, as the first question posed to one on the Day of Judgement will be about it.

If one succeeds in this, he will succeed in all other matters - اِنْ شَآءَ اللّٰه.

Ubayy b. Khalaf was a polytheist defeated by the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم during the Battle of Uḥud.

This indicates that those who missed salah will be resurrected with disbelievers, whilst those who offered salah will be resurrected with the prophets, Ṣiddīqīn, martyrs, and the righteous - اِنْ شَآءَ اللّٰه.

This does not mean anybody who misses salah becomes a disbeliever. It also does not mean those who offer salah go on to become prophets.

On the Day of Judgement, those who did not offer salah will be made to stand along with these disbelievers, the way a respectable person is made to stand with the dishonourable. This serves as humiliation and disgrace for him.

Do bear in mind; everybody will be raised with whoever they loved and emulated in the world. Since a person



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> who abandons salah does what disbelievers do, he will be resurrected with them.
>
> He who performs salah follows in the footsteps of the prophets and Ṣiddīqīn, which is why he will be raised with them.
>
> This is why it is said, "It is good to copy the good, and bad to copy the bad."[1]

Whoever abandons salah out of laziness will be given fifteen punishments by Allah: five in the world, three at the time of death, three in the grave, and three when emerging from the latter.

These punishments are hereby described:

## Five worldly punishments

They lose blessings in their lifespan, signs of the righteous are removed from their faces, Allah will not grant them reward for any action, no dua of theirs reaches the sky, and they have no share in the duas of the righteous.

## Three punishments when dying

They will die in debased fashion. They will also be hungry and thirsty, such that all the oceans of the world could not quench their thirst.

---

[1] Mirʾāt al-Manājīḥ, vol. 1, pp. 367-368



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## Three punishments in the grave

Their grave will be constricted, such that their ribs will interlock with one another.

Fire will be stoked in their grave, and day and night, they will writhe side to side on hot coals.

A serpent will be appointed to them in the grave, with eyes of fire and scales of iron. Each of its scales are as long as the distance covered in a day's travel. Speaking to the deceased, it will say, "I am the Bald Serpent (اَلشُّجَاعُ الْاَقْرَعُ)." Its voice will crackle like thunder. It will boom:

> My Lord commanded me to strike you until sunrise for missing fajr salah, until ʿaṣr for abandoning ẓuhr, until maghrib for abandoning ʿaṣr, until ʿishāʾ for abandoning maghrib, and until fajr for abandoning ʿishāʾ.

Whenever this serpent strikes them, they sink into the earth by seventy handspans. They will be punished like this until the Day of Judgement.

## Three punishments when leaving the grave

Allah will bring a cloud of Hellfire before their faces, which will chase them to Hell. He will look upon them with displeasure, which will result in the skin and flesh of their face falling away. Finally, He will take account from them in severe fashion and



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order for them to be taken to Hell.[1]-[2]

## Clarification

In the hadith from which this discussion draws light, the number of punishments stipulated was fifteen. Yet, fourteen were described. We say this is because the narrator forgot the fifteenth punishment.

The narration transmitted by Abū al-Layth al-Samarqandī رَحْمَةُ اللّٰهِ عَلَيْه mentions fifteen punishments. If we include, "Creation will despise him in the world", this will complete the fifteen. [3]

Those lazy with regards to salah should pause and reflect. Do they want blessings taken from their entire life and their duas to not be accepted? Do they not want to be included in the duas of the righteous? Do they want to die a disgraced death? When they die, do they want to experience a thirst they cannot quench with all the oceans of the world? Do they want their ribs to break and interlock with one another?

Do they seek to have fire lit in their graves, upon which they will writhe in agony?

---

[1] Numerous hadith scholars have analysed the chain and background of this hadith. Simultaneously, many included it in their literary works centred on oration and admonishment. It is included here as encouragement for offering salah.

[2] Qurrat al-ʿUyūn maʿa al-Rawḍ al-Fāʾiq, p. 383

[3] Qurrat al-ʿUyūn maʿa al-Rawḍ al-Fāʾiq, p. 383



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Can they bear the strike of a giant snake, whose one blow will sink them seventy handspans into the earth? Will they be able to withstand being ripped out of the earth and struck again and again?

Is a cloud of Fire right in front of their faces something they can bear? Can they bear Allah looking upon them with displeasure, resulting in their faces falling apart? Do they want Allah to be immensely displeased with them? Are they capable of handling severe accountability, after which they will be ordered to head to Hell?

Nobody would want this to happen to them. So, time has come to act upon this order of the Quran: اَقِیْمُوا الصَّلٰوةَ – "And establish the prayer".[1]

Let us reflect together. Allah and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم ordered us to perform salah. The saints whose graves we visit; they insisted for us to act upon this.

After we die, we will certainly regret not performing salah. Then, everybody will wish to do even two units of salah in their graves, but this chance will not come.

Here is a way we can centre our thoughts about this:

> O Allah! You commanded me to offer salah. I make intention to offer salah punctually from today.

[1] Al-Quran, part 1, al-Baqarah, verse 43; translation from Kanz al-ʿIrfān



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> O Messenger of Allah! You called me to offer salah. I have decided today is the day from which I will do this consistently.
>
> O saints of Allah! You emphasised how important it is to offer salah. I now have unshakeable resolve to not miss even one.

## Peace is in remembering Allah

We seek to be rich, yet our destiny may have poverty in store for us. We never want to become unwell, but a stroke of fate means we fall ill regardless. We never want to deal with problems but encounter them daily in varying forms.

By nature, every Muslim loves peace and seeks wellbeing. Even then, we fall prey to quarrels or arguments. We want tranquillity in their lives yet suffer from anxiety. We may even seek to live forever in this world, but death puts an end to this. We wish for eternal youth but eventually fall old. We hope for authority, only to become those who are ruled over instead.

We all want to enact our will, but we cannot, as power to do this is with Allah and not us. He does as He wills whenever He wills.

No matter how much tyranny mankind do, their reign of oppression always comes to an end. When divine decree takes requital, man unable to do anything and remains helpless.

Recall how self-absorbed and arrogant Firʿawn was. He tried his



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utmost to defeat Prophet Mūsā عَلَيْهِ السَّلَام but failed. He lived for many hundreds of years and stayed physically healthy throughout this time. But as it is Allah who has power over all, even a king like Firʿawn can drown in the River Nile.

Let us move to Nimrod, who became conceited instead of thankful when granted a host of bounties by Allah. He even claimed to be a god himself and tried everything he could to overcome Prophet Ibrāhīm عَلَيْهِ السَّلَام. In the end, he died simply due to a crippled mosquito.

Quranic commentators explain:

> The mosquito that killed Nimrod was crippled. It reached his brain through his nose and led to him dying. Nimrod thus died in debauched and humiliating fashion.[1]

Nobody can force their will upon this world and things are not bound to happen in accordance with our wishes. Why? Because everything is under Allah's control. He does as He wills whenever He wills.

So, why do we not turn to He who has power over all? When everything is with Him, when He does everything, when He created everything, when He keeps everything alive, and when He gives death, what is stopping us devoting ourselves to Him?

[1] Tafsīr Naʿīmī, vol. 3, pp. 61-62



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We all search for peace nowadays. This is why we turn the television on, listen to music, plays games, or watch films. Some even resort to alcohol. Yet, none of us find it, as peace is not found in these things, nor can we make it such.

Never forget that peace is something in Allah's control, and He has informed us of what we can do to attain this. Serenity, peace, and mental ease is found only in the **dhikr of Allah**.

اَلَا بِذِكْرِ اللّٰهِ تَطْمَىٕنُّ الْقُلُوْبُ ﴿۲۸﴾ - "Pay heed! Only through the remembrance of Allah do hearts attain contentment."[1]

Without doubt, taking Allah's name in a gathering is one way to do this. This leads to one attaining peace. Yet, there are multiple ways we can make dhikr. For example, offering salah, reciting the Quran, reading poetry extolling the Prophet, praising Allah verbally, or mentioning the righteous, etc.[2]

If we truly seek peace and mental ease, we must turn to Allah and begin offering salah. اِنْ شَآءَاللّٰه We will find ourselves at peace.

Never forget: if we forget Allah and run here and there, there is nothing for us but ruin. If we keep our hopes in Him, He will bless us, as He is the Most Merciful and Generous. If we surrender ourselves to Him entirely, He will make everything easy for us.

---

[1] Al-Quran, part 13, al-Rʿad, verse 28; translation from Kanz al-ʿIrfān
[2] Tafsīr Ṣirāṭ al-Jinān, part 1, al-Baqarah, under verse 114, vol. 1, p. 193



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He becomes displeased with whoever does not act upon His commands and abandons His Prophet's way. When somebody displeases Him; no force can stop Him from doing as He wills with them.

Being Muslim is nothing short of an unimaginable honour. Yet, doing good deeds is also a must for Muslims. If we do not perform virtuous actions and Allah still grants us forgiveness by His generosity, this would highlight our immense disloyalty, in that we did not do anything at all to please our Lord.

Consider the fact we live our lives surrounded by Allah's blessings. We live only due to His generosity. Sadly, we still disobey Him by not offering salah. If He becomes displeased with us, we will suffer **severe** consequences.

معاذاللہ Some Muslims will go to Hell for some time.

Let us pause here. We hear about Hell many a time, but the question is, do we even truly know what Hell actually is?

## What is Hell?

Allah describes Hell in the Quran:

لَهَا سَبْعَةُ اَبْوَابٍ ؕ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُوْمٌ ﴿۴۴﴾

*It has seven doors. For every door, there is a divided part of them.*[1]

[1] Al-Quran, part 14, al-Ḥijr, verse 44; translation from Kanz al-ʿIrfān



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*Ṣirāṭ al-Jinān* contains the following commentary:

> Hell has seven levels, also known as دَرَکات. Each has its own door. From first to seventh, they are Jahannam, Laẓā, Ḥuṭama, Saʿīr, Saqar, Jaḥīm, and Hāwiya.
>
> This verse means Allah divided those who follow Iblīs into seven groups. There is a specific level of Hell for each of them, due to their varying levels of disbelief.[1]

## The intense heat of Hell

Hell is an indescribably terrifying place, whilst hadith describe the horrors it contains. Let us read some of them and strive to increment our preparation for the Hereafter.

The Archangel Jibrīl عَلَیْہِ السَّلَام once said:

> O Messenger of Allah! By He who sent you as a truthful prophet! If Hell was opened by a size equalling the eye of a needle, all on Earth would be destroyed by its heat.[2]

Hell is an untold distance from us as of now. Its heat is so severe, that even it was opened equal to the eye of a needle, everybody and everything on Earth would be scorched. Can you then imagine the condition of the person made to enter it?

---

[1] Tafsīr Ṣirāṭ al-Jinān, part 14, al-Ḥijr, under verse 44, vol. 5, p. 234
[2] Al-Muʿjam al-Awsaṭ: hadith 2583



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In one opinion on this matter, Hell is below the seven terrestrial realms.[1]

## Hellfire is pitch black

Abū Hurayra رَضِیَ اللّٰہُ عَنْہُ reports that the Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said:

> Hellfire was stoked for a thousand years, until it became red. Stoked a further thousand years, it became white. Stoked yet another thousand years, it is now pitch black.[2]

Darkness itself is a punishment. If a power cut takes place and we lose electricity, the resulting darkness leaves everybody fearful. Now imagine alongside complete darkness, Hellfire also has raging, pitch black fire.

This is not mentioning the snakes and scorpions therein. The hammers angels will strike with will be so heavy, that even if all humans and jinn wished to lift them, they could not. The unfortunate person who enters the Fire will be repeatedly burnt until his skin and flesh incinerate. But this will not be the end, as their skin and flesh will be made to come back, and burnt again. This will go on forever.

Imagine those serpents in Hell, whose one bite leaves a person

[1] Sharḥ al-ʿAqāʾid al-Nasafiyya, p. 249
[2] Jāmiʿ al-Tirmidhī, vol. 4, p. 266, hadith 2600



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in pain for a thousand years. The scorpions there have stingers which leave effects lasting forty years, with which they will repeatedly sting the people of Hell.[1]

Adding to this, Ṣaʿūd is the name of a mountain of fire there, whose height is the distance covered in a seventy-year journey. Disbelievers will be made to climb it. Upon reaching its peak, they will be thrown from the top and only reach the bottom after another seventy years.

They will be continuously punished in this manner.[2]

## Do not be hopeless when it comes to Allah's mercy

Do not despair or become hopeless when it comes to Allah's mercy. Continue fulfilling the obligations He ordained in the best way you can. Perform your salah, keep fasts in Ramadan, travel for ḥajj, and give zakat etc. Avoid what He prohibited and cling to His Prophet's way. If we do this, we hope for Him to become pleased with us and make us successful in both worlds.

Consider how we love our children. Our love for them means we do anything they want. For example, if our child says, "I want a car", we reply, "Not one, I will get you two." In other words, we go above and beyond to ensure they are happy, and we do

[1] Tanbīh al-Ghāfilīn, p. 32
[2] Jāmiʿ al-Tirmidhī: hadith 2585



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this out of our love for them.

But time now has come for us to hold ourselves to account. We say we love the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم yet somehow contrive to miss our salah. This is despite the fact our Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared, جُعِلَتْ قُرَّةُ عَيْنِيْ فِي الصَّلٰوةِ – "The coolness of my eyes has been placed in salah."[1]

We seek to make those we love happy. Yet, regrettably, we do not attempt to make the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم happy and instead continue missing our salah.

When we look at the Companions رضی اللہ عنہم we see they truly loved him. They exerted everything when it came to emulating his actions.

## ʿUthmān following the Messenger of Allah ﷺ

The third Caliph of Islam, ʿUthmān b. ʿAffān رَضِیَ اللّٰهُ عَنْهُ was a practical embodiment of what it means to love the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

His actions and words were replete with the Sunna. Once, he sat at the door of the masjid and requested goat meat. After eating this and without renewing his wudu, he proceeded to offer salah. He then said, "The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم also sat

[1] Sunan Nasāʾī, p. 644, hadith 3945



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here, ate this, and did this."[1]

## Smiling during wudu

ʿUthmān once began to smile whilst performing wudu. When asked why, he said, "I once saw the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم smiling here after performing wudu."[2]

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## Why did I do this?

ʿUthmān also mentions he was once stood with Salmān al-Fārisī رَضِیَ اللهُ عَنْهُ beneath a tree. The latter held a dry branch, shook it until its leaves began to fall, and said, "O Abū ʿUthmān! Will you not ask me why I did this?"

ʿUthmān did so, to which Salmān al-Fārisī said:

> I was stood with the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم under a tree. He did as such, holding a dry branch and shaking it until its leaves fell. He then declared, "O Salmān! Will you not ask me why I did this?"
>
> "What was the reason for this action of yours?", I asked.
>
> He replied, "Indeed, when a Muslim performs wudu

[1] Musnad Imām Aḥmad: hadith 441
[2] Musnad Imām Aḥmad: hadith 415



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well and offers the five salah, his sins fall away just as these do."

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم then recited:

وَ اَقِمِ الصَّلٰوةَ طَرَفَیِ النَّهَارِ وَ زُلَفًا مِّنَ الَّیْلِ ؕ اِنَّ الْحَسَنٰتِ یُذْهِبْنَ السَّیِّاٰتِ ؕ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِیْنَ ﴿۱۱۴﴾

*And establish the prayer at the two ends of the day and in some parts of the night. Indeed, righteous deeds erase evil deeds. This advice is for those who accept advice.*[1]- [2]

## Who do I emulate?

On the way to Mecca, ʿAbdullāh b. ʿUmar رَضِیَ اللّٰہُ عَنْہُمَا would deliberately entangle his ʿimāma on the branches of a particular jujube tree, go forward a little, and come back to remove it.

When asked why he did this, he explained, "The Messenger of Allah's ʿimāma was held by this jujube tree. He moved this much forward, and then came back to remove it."[3]

Look at the love held by the Companions for the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. They gave everything they had to emulate

[1] Al-Quran, part 12, Hūd, verse 114; translation from Kanz al-ʿIrfān
[2] Musnad Imām Aḥmad: hadith 23768
[3] Nūr al-Imān bi-ziyārat Āthār Ḥabīb al-Raḥmān, p. 15



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his actions in any way they could. This is what it means to have true love for him. Today, our love is limited to words.

Note ʿAbdullāh b. ʿUmar wearing an ʿimāma, which is another Sunna we have abandoned.

اَلْحَمْدُ لِلّٰه Dawat-e-Islami has reinitiated this Sunna in contemporary times. Countless are now seen wearing them, whilst beforehand, this was nowhere near as common.

Unfortunately, we still neglect this Sunna overall. Whereas the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم wore an ʿimāma upon a hat on his sacred head. He even encouraged us to wear this, as he once signalled towards his ʿimāma and announced, "The crowns of angels are exactly like this."[1]

He also declared, "Tie the ʿimāma, as your forbearance shall increase by this."[2]

## Why Muslims suffered a downfall in honour

We removed our ʿimāmas and our dignity suffered a steep dive. We abandoned our salah and fell into disgrace. We have lost our honour, glory, and might.

There was once a time on the plains of Badr, when one side had a thousand fully armed disbelievers, whilst on other side stood

[1] Kanz al-ʿUmmāl: hadith 41902
[2] Al-Mustadrak: hadith 7488



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three hundred and thirteen Muslims. When it came to battle, the Muslims decimated enemy forces, resulting in a rout.

Although they outwardly did not have much in their possession to fight with, Allah granted them victory due to the fact they practically acted upon and followed the Prophet's way. If we were to do the same, no worldly power could stop our success. Yet, we have become people who simply talk, without doing anything to back up our claims.

Where are those who truly followed the Prophet's way and loved him sincerely? Such devotees perhaps have passed away and gone to their graves, whilst we wander in negligence. It is possible they become angry upon seeing us, recalling how they worked so hard to teach us, yet we did not listen to a word.

We can only become like the friends of Allah, who sacrificed their lives to spread the Sunna, when we follow their examples and not by just visiting their resting places. Our actions these days makes it seem as though we forbidden the Sunna for ourselves with a self-imposed ban.

## What mistake have we made?

People can be heard saying "Why is my family always ill?", "Why can't I find a job?", "Why can't my wife and I have a child?", "Why am I always worried?", or "What sin did I do for which I am being punished?"



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The people who say this; they make themselves physically resemble enemies of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and do not offer salah at all. Then, they wonder why they have these problems.

If you wish for illness, unemployment, lack of children, and problems to rush away from you, act upon the Sunna of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and offer salah steadfastly. اِنْ شَآءَاللّٰه You will attain tranquillity of heart and mind, and your home will become a centre of peace and happiness.

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

## Next Weekly Booklet

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